

(12)

ERRATA.

- Page 4, line 4 from the bottom, for "Anāthapiṇḍaka" read "Anāthapiṇḍika."
" 6, " 11, for "nātakānaṭṭi" read "nātakānaṭṭi."
" 7, " 12 from the bottom, for "of the race of Sakya" read "of the
" Çākya race."
" 9, " 10, for "vācā uḍa" read "vācāy' uḍa."
" 10, " 7 and 16, for "bāṭṭāni" read "bāṭṭāni."
" 14, " 4, for "anugāmiko" read "anugāmiko."
" 16, " 20, for "vihāraṃ" read "vihāraṃ."
" 17, " 17 from the bottom, for "sikkhapadam" read "sikkhāpadam."
" 27, " 2, for "Buddhist" read "Buddhist."

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KHUDDAKA PĀTHA,

A PĀLI TEXT,

WITH A TRANSLATION AND NOTES,

By R. C. CHILDERS,

LATE OF THE CEYLON CIVIL SERVICE.

Khuddaka Pātha, or "Lesser Readings," is one of the books of the Buddhist Scriptures. It is the first of the fifteen divisions of Khuddaka Nikāya, and immediately precedes Dhammapada. The text which I have adopted is that of a manuscript written and collated for me by a Singhalese priest of great learning. I have compared with it the Burmese manuscript belonging to the collection presented by Sir A. Phayre to the India Office Library. This, however, I found to contain numerous clerical and other errors, and it failed to supply me with a single corrected reading.

Khuddaka Pātha possesses a high authority in Ceylon. It is quoted in the Commentaries of Buddhaghosa, many of the examples in Sandhi Kappa and other grammatical works are drawn from it, and seven of its nine chapters are included in the course of homilies read at the Buddhist ceremony of Pirit. Three of the sūtras, viz., Maṅgala Sutta, Ratana Sutta, and Metta Sutta recur in Sutta Nipāta, the fifth division of Khuddaka Nikāya, and Paramattha Jotikā, Buddhaghosa's commentary on Sutta Nipāta, is also looked upon as the commentary of Khuddaka Pātha.

Khuddaka Pātha takes its name from its first four texts, which are very brief, and are termed Pāthas in contradistinction to the Sūtras, or sermons, which follow. The four Pāthas, and the Maṅgala, Ratana and Metta Sūtras, are translated by Gogerly in his version of Pirit in the "Ceylon Friend" (June, July, and August, 1839).

NAMO TAṬṬA BHAGAVATO ARAHATO SAMMĀ SAMBUDDHASA.

I.

Buddham saraṇaṃ gacchāmi
 Dhammaṃ saraṇaṃ gacchāmi
 Saṅghaṃ saraṇaṃ gacchāmi
 Dutiyam pi buddhaṃ saraṇaṃ gacchāmi
 Dutiyam pi dhammaṃ saraṇaṃ gacchāmi
 Dutiyam pi saṅghaṃ saraṇaṃ gacchāmi
 Tatiyam pi buddhaṃ saraṇaṃ gacchāmi
 Tatiyam pi dhammaṃ saraṇaṃ gacchāmi
 Tatiyam pi saṅghaṃ saraṇaṃ gacchāmi .
 Saraṇattayaṃ.

II.

Pāṇātipātā veramaṇī sikkhāpadaṃ
 Adinnādānā veramaṇī sikkhāpadaṃ
 Abrahmacariyā veramaṇī sikkhāpadaṃ
 Musāvādā veramaṇī sikkhāpadaṃ

PRAISE BE TO THE BLESSED ONE, THE HOLY ONE, THE AUTHOR
 OF ALL TRUTH.

1.

The Three Refuges.

I put my trust in Buddha,
 I put my trust in the Law,
 I put my trust in the Church.
 Again I put my trust in Buddha,
 Again I put my trust in the Law,
 Again I put my trust in the Church.
 Once more I put my trust in Buddha,
 Once more I put my trust in the Law,
 Once more I put my trust in the Church.

2.

The Ten Laus of the Priesthood.

1. To abstain from destroying life.
2. To abstain from theft.
3. To abstain from impurity.
4. To abstain from lying.

Śarā-meraya-majja-pamādatthānā veramaṇi sikkhāpadaṃ
 Vikālabhojanā veramaṇi sikkhāpadaṃ
 Nacca-gita-vādita-visūkadassanā veramaṇi sikkhāpadaṃ
 Mālā-gandha-vilepana-dhārana-mañjana-vibhūsanatthānā
 veramaṇi sikkhāpadaṃ
 Uccāsāyana-mahāsāyana veramaṇi sikkhāpadaṃ
 Jātarūpa-rajata-paṭiggahana veramaṇi sikkhāpadaṃ
 Dasasikkhāpadaṃ

III.

Atthi imasmim kāye kesā lomā nakhā dantā taso marpaṃ
 nahāru atthi atthimiñjā vakkam hadayaṃ yakanam kilomakam
 pīhakam papphāsam antam antagūṇam udariyaṃ karisaṃ
 pīttam semham pubbo lohitam sedo medo asu vasā khelo
 singhāpikā lasikā muttam matthake matthaluṇam

Dvattimsākāraṇa

IV.

Eka' nāma kīṃ. Sabbe sattā āharaṭṭhitikā
 Dve nāma kīṃ. Nāmañ ca rūpañ ca
 Tini nāma kīṃ. Tisso vedanā

5. To abstain from wine, spirits, and strong drink, which tempt men to sin.
6. To abstain from eating at forbidden times.
7. To abstain from dancing, singing, music, and stage-plays.
8. To abstain from adorning and beautifying the person by the use of garlands, perfumes, and unguents.
9. To abstain from using a high or a large bed.
10. To abstain from receiving gold and silver.

3.

The Thirty-two Constituent Parts of the Body.

[See Note.]

4.

The Novice's Questions.

What is the one principle of Life? Ans. Food is the sustenance of all animals.

What are the Two? Ans. Essence and Form.

What are the Three? Ans. The three Sensations.

Cattāri nāma kimp. Cattāri ariya^{accāni}
 Pañca nāma kimp. Pañc' upādanakkhandhā
 Cha nāma kimp. Cha ajjhattikāni āyatanāni
 Satta nāma kimp. Satta bojjhangā
 Attha nāma kimp. Ariyo atthaṅko maggo
 Nava nāma kimp. Nava sattā^{asā}
 Dasa nāma kimp. Dasah' aṅgehi samannāgato arahā
 tā vuccatī. Kumārapaṇham

1. *Evam me sutam. Ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aṇṇatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappam Jetavanam obhāsetvā yena Bhagavā ten' upasankami upasaṅkamitvā Bhagavantam abhivādetvā ekamantam atthāsī. Ekamantam uthitā kho sā devatā Bhagavantam gāthāya ajjha-
 bhāsī.*

What are the Four? Ans. The four great truths of Buddhism.

What are the Five? Ans. The five Elements of Being.

What are the Six? Ans. The six organs of Sense.

What are the Seven? Ans. The seven branches of Knowledge.

What are the Eight? Ans. The glorious eight-fold path of Nirvāna.

What are the Nine? Ans. The nine abodes of reasoning beings.

What are the Ten? Ans. He is called a saint who is endowed with the ten forms of holiness.

5.

THE SOURCES OF HAPPINESS.

Thus I have heard. On a certain day dwelt Buddha at Ārāvastī, at the Jetavana monastery, in the garden of Anāthapiṇḍika. And when the night was far advanced a certain radiant celestial being, illuminating the whole of Jetavana, approached the Blessed One and saluted him and stood aside. And standing aside addressed him with this verse,—

2. Bahú devá mañussá ca mañgaláni acintayum
Akañkhamána sotthānam. Brūhi mañgalam uttamam
3. Asevanā ca bālānam panditānañ ca sevā
Pūjā ca pūjanīyanam etam mañgalam uttamam
4. Patirūpadesavāso ca pubbe ca kītapuññatā
Attasammāpanidhi ca etam mañgalam uttamam
5. Bāhusaccañ ca sippa ca vinayo ca susikkhito
Subhāsita ca yā vācā etam mañgalam uttamam
6. Mātāpitu-upatthānam puttadārassa saṅgaho
Anākulā ca kammantā etam mañgalam uttamam
7. Dānañ ca dhammacariyā ca nātakānañ ca saṅgaho
Anavajjāni kammāni etam mañgalam uttamam
8. Ārati virati pāpā majjapānā ca saññamo
Appamādo ca dhammesu etam mañgalam uttamam
9. Gāravo ca nivāto ca santutthi ca kataññutā
Kālena dhammasavapam etam mañgalam uttamam
10. Khanti ca sovacassatā samapānāñ ca dassanam
Kālena dhammasākacchā etam mañgalam uttamam

Many gods and men, yearning after good, have held divers things to be blessings ; say thou, what is the greatest blessing.

Buddha : To serve wise men and not serve fools to give honour to whom honour is due, this is the greatest blessing.

To dwell in a pleasant land, to have done good deeds in a former existence, to have a soul filled with right desires, this is the greatest blessing.

Much knowledge and much science, the discipline of a well trained mind, and a word well spoken, this is the greatest blessing.

To succour father and mother, to cherish wife and child, to follow a peaceful calling, this is the greatest blessing.

To give alms, to live religiously, to give help to relatives, to do blameless deeds, this is the greatest blessing.

To cease and abstain from sin, to eschew strong drink, to be diligent in good deeds, this is the greatest blessing.

Reverence and lowliness, contentment and gratitude, to receive religious teaching at due seasons, this is the greatest blessing.

To be long-suffering and meek, to associate with the priests

11. Tapo ca brahmacariyā ca ariyasaccāṇā' dassanam
Nibbānasacchikiriya' ca etam maṅgalam uttamam
12. Phutthasā lokadhammehi cittaṃ yassa na kampati
Asokaṃ virajaṃ khemaṃ etaṃ maṅgalam uttamam
13. Etādisāni katvāna sabbattha-m-apaṇijitā
Sabbattha sotthim gacchanti taṃ teṇaṃ maṅgalam uttamam
Maṅgalasuttaṃ niṭṭhitam

VI.

1. Yānidha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe
Sabb' evabhūtā sumanā bhavantu
Atha pi sakkaṇa' supantu bhāsitaṃ
2. Tasmā hi bhūtā nisāmetha sabbe
Mettaṃ karotha mānusiya' pajāya
Divā ca ratto ca haranti ye balim
Tasmā hi ne rakkhatha appamattā

of Buddha, to hold religious discourse at due seasons, this is the greatest blessing.

Temperance and chastity, discernment of the four great truths, the prospect of Nirvāna, this is the greatest blessing.

The soul of one unshaken by the changes of this life, a soul inaccessible to sorrow, passionless, secure, this is the greatest blessing.

They that do these things are invincible on every side, on every side they walk in safety, yea, theirs is the greatest blessing.

6.

THE THREE JEWELS.

All spirits here assembled, those of earth and those of air, let all such be joyful, let them listen attentively to my words.

Therefore hear me, O ye spirits, be friendly to the race of men. For day and night they bring you their offerings, therefore keep diligent watch over them.

3. Yam kiñci vittaṃ idha vā huraṃ vā
Saggesu vā yaṃ ratanam paṇitaṃ
Na no samaṃ atthi tathāgatena
Idaṃ pi buddhe ratanam paṇitaṃ
Etena saccena suvatthi hotu
4. Khayaṃ viraṃ amataṃ paṇitaṃ
Yad ajjhagā sakyamunī samāhito
Na tena dhammena sam atthi kiñci
Idaṃ pi dhamme ratanam paṇitaṃ
Etena saccena suvatthi hotu
5. Yaṃ buddhasettho parivaṇṇayī suciṃ
Samādhim ānatarikaṇ ñaṃ āhu
Samādhinā tena samo na vijjati
Idaṃ pi dhamme ratanam paṇitaṃ
Etena saccena suvatthi hotu
6. Ye puggalā attha satam pasatthā
Cattāri etāni yugāni honti
Te dakkhiṇeyyā sugataṃ sāvaka
Etesu dinnāni mahapphalāni
Idaṃ pi saṅghe ratanam paṇitaṃ
Etena saccena suvatthi hotu

Whatsoever treasure there be here or in other worlds, whatsoever glorious jewel in the heavens, there is none like Buddha;—Buddha is this glorious jewel. May this truth bring prosperity.

Did the tranquil sage of the race of Sakya attain to the knowledge of Nirvāna,—Nirvāna sin-destroying, passionless, immortal, transcendent? There is nought like this doctrine;—the Law is this glorious jewel. May this truth bring prosperity.

Did supreme Buddha extol a pure doctrine, have holy men told of an unceasing meditation? There is nought like this doctrine;—the Law is this glorious jewel. May this truth bring prosperity.

There are eight orders of men praised by the righteous, four that walk in the paths of holiness, and four that enjoy the fruits thereof. They are the disciples of Buddha, worthy

7. Ye suppayuttá manasá dāhena
 Nikkāmino gotamasāsanamhi
 Te pattipattá amatam vigayha
 Laddhá mudhá nibbātam bhujjamānā
 Idam pi saṅgha-ratanam paṇitam
 Etena saccena suvatthi hotu
8. Yath' indakhīlo paṭhavim sito siyā
 Catubbhi vātebhi asanāpakampiyo
 Tathūpamam sappurisaṃ vadāmi
 Yo ariyasaccāni avecca passati
 Idam pi saṅgha-ratanam paṇitam
 Etena saccena suvatthi hotu
9. Ye ariyasaccāni vibhāvayanti
 Gambhīrapaññena sudesitāni
 Kiñcāpi te hontī bhusappamattā
 Na te bhavam atthamam ādiyanti
 Idam pi saṅgha-ratanam paṇitam
 Etena saccena suvatthi hotu

to receive gifts, in them charity obtains an abundant reward. The priesthood is this glorious jewel. May this truth bring prosperity.

Who are they that with steadfast mind, exempt from evil desire, are firmly established in the religion of Gautama. They have entered on the way of Nirvāna, they have bought it without price, they enjoy perfect tranquillity, they have obtained the greatest gain. The priesthood is this glorious jewel. May this truth bring prosperity.

As the pillar of a city gate, resting on the earth, is unmoved by the four winds of heaven, so declare I the righteous man to be who has learnt and gazes on the four great truths. The priesthood is this glorious jewel. May this truth bring prosperity.

They that clearly understand the four great truths well preached by the profoundly wise Being, however much they be distracted by the temptations of this world, they shall not again receive eight births. The priesthood is this glorious jewel. May this truth bring prosperity.

10. Sahāv' assa dassanasampadāya
 Tay' assa dhammā jahitā bhavanti
 Sakkāyaditthi vicikicchitañ ca
 Silabbataṃ vā pi yad atthi kiñci
 Catūh' apāyehi ca vippe-
 Cha cābhithānāni abhabbo kātum
 Idam pi saṅghe ratanam pañitam
 Etena saccena suvatthi hotu
11. Kiñcāpi so kammaṃ karoti pāpakaṃ
 Kāyena vācā uda cetasā vā
 Abhabbo so tassa paṭicchādāya
 Abhabbatā diṭṭhapadassa vutto
 Idam pi saṅghe ratanam pañitam
 Etena saccena suvatthi hotu
12. Vanappagumbe yathā phussitagge
 Gimhāna' māse paṭhamasmim gimhe
 Tathūpamaṃ dhammavaram adesaṃ
 Nibbānagāmiṃ paramaṃ hitāya
 Idam pi buddhe ratanam pañitam
 Etena saccena suvatthi hotu
13. Varo varaññū varado varāharo
 Anuttaro dhammavaram adesaṃ
 Idam pi buddhe ratanam pañitam
 Etena saccena suvatthi hotu

He who is blest with the knowledge of Nirvāna, and has cast off these three sins, vanity and doubt and the practice of vain ceremonies, the same is delivered from the four states of punishment, and cannot commit the six deadly sins. The priesthood is this glorious jewel. May this truth bring prosperity.

If a priest commit sin in deed or in word or in thought he is wrong to conceal it, for concealment of sin is declared to be evil in one who has gained a knowledge of Nirvāna. The priesthood is this glorious jewel. May this truth bring prosperity.

As the tree tops bloom in grove and forest in the first hot month of summer, so did Buddha preach for the chief good of men his glorious doctrine that leads to Nirvāna. Buddha is this glorious jewel. May this truth bring prosperity.

14. Khīṇaṃ purāṇaṃ na vaṇaṃ n' atthi sambhavaṃ
 Virattacittā āyatike bhavaṃsmiṃ
 Te khīṇabījā avirūhicchanda
 Nibbanti dhīrā yathā'yaṃ padīpo
 Idam pi saṅgha-ratanam papitaṃ
 Etena sacceṇa suvatthi hotu
15. Yānidha bhūtāni samāgatāni
 Bhummāni vā yāni va antalikkhe
 Tathāgataṃ devamaṇassapūjitaṃ
 Buddhaṃ namassāma suvatthi hotu
16. Yānidha bhūtāni samāgatāni
 Bhummāni vā yāni va antalikkhe
 Tathāgataṃ devamanussa pūjitaṃ
 Dhammaṃ namassāma suvatthi hotu
17. Yānidha bhūtāni samāgatāni
 Bhummāni vā yāni va antalikkhe
 Tathāgataṃ devamanussapūjitaṃ
 Saṅghaṃ namassāma suvatthi hotu
- Ratanasuttaṃ niṭṭhitaṃ

The noblest, the greatest of men, the finder of Nirvāna, the giver of Nirvāna, the bringer of Nirvāna, preached his glorious Law. Buddha is this glorious jewel. May this truth bring prosperity.

Their old Karma is destroyed, no new Karma is produced. Their hearts no longer cleaving to future life, their seed of existence destroyed, their desires quenched, the righteous are extinguished like this lamp. The priesthood is this glorious jewel. May this truth bring prosperity.

Ye spirits here assembled, those of earth and those of air, let us bow before Buddha, the Tathāgata revered by gods and men. May there be prosperity.

Ye spirits here assembled, those of earth and those of air, let us bow before the Law, the Tathāgata revered by gods and men. May there be prosperity.

Ye spirits here assembled, those of earth and those of air, let us bow before the Church, the Tathāgata revered by gods and men. May there be prosperity.

VII.

1. Tiro kuḍḍesu tiṭṭhanti sandhisiṅghāṭakesu ca
Dvārabāhāsu tiṭṭhanti āgantvāna sakaṃ gharapaṃ
2. Pahūte annapānamhi khajjabhojje upatṭhite
Iha tesapaṃ koci sarati sattānaṃ kammaṃpaccayā
3. Eṃapaṃ dadanti ñātinaṃ ye honti anukampakā
Saccim paṇitaṃ kālenaṃ kappiyaṃ pānabhojanaṃ
Idapaṃ vo ñātinaṃ hotu sakkhā hontu ñātayo
4. Te ca tattha samāgantvā ñātipeṭā samāgatā
Pahūte annapānamhi sakkaccaṃ anumodare
5. Cirapaṃjivantu no ñāti yesapaṃ hetu labhāmase
Amhākaṇ ca katā pūjā dāyakā ca anipphalā
6. Na hi tattha kasi atthi gorakkh' ettha na vijjati
Vanijjā tādisi n' atthi hiraññeṇa kayakkayapaṃ
Ito dinnena yāpenti peṭā kālakatā tahiṃ

• 7

THE SPIRITS OF THE DEPARTED.

They stand outside our dwellings, at our windows, at the corners of our streets; they stand at our doors, revisiting their old homes.

When abundant food and drink is set before them, by reason of the past sins of these departed ones, their friends on earth remember them not.

Yet do such of their kinsmen as are merciful bestow upon them at due seasons food and drink, pure, sweet and suitable. Let this be done for your departed friends, let them be satisfied.

Then, gathering together here, the assembled spirits of our kinsmen rejoice greatly in a plentiful repast.

"Long," they say, "may our kinsmen live through whom we have received these things: to us offerings are made and the rivers are not without reward."

For in the land of the dead there is no husbandry, no keeping of flocks, no commerce as with us, no trafficking for gold: the departed live in that world by what they receive in this.

7. Unname udakam vattham yathā ninnam pavattati
Evam eva ito dinnam petānam upakappati
8. Yathā vārivahā purā paripūrenti sāgaram
Evam eva ito dinnam petānam upakappati
9. Adāsi me akāsi me nātipittā sakā ca me
Petānam dakkhiṇam dajjā pubbe katam anussaram
10. Na hi ruṇṇam vā soko vā ya e' aññā paridevanā
Na tam petānam atthāya eṇam tiṭṭhanti nātayo
11. Ayañ ca kho dakkhiṇā dinnā saṅghamhi suppatitthitā
Digharattam hitāy' assa thānaso upakappati
12. So nātīdhammo ca ayaṃ nidassito
Petānam pūjā ca kata ulārā
Balañ ca bhikkhūnam anuppadinnam
Tumhehi puññam pasutam anappakam
Tirokuḍḍasuttam niṭṭhitam

VIII.

1. Nidhiṃ nidheti puriso gambhīre odakantike
Atthe kicce samuppanne atthāya me bhaviṣṣati

As water fallen upon a height descends into the valley, so surely do alms bestowed by men benefit the dead.

As the brimming rivers fill the ocean, so do alms bestowed by men benefit the dead.

Let a man consider thus—"Such a one gave me this gift, such a one wrought me this good deed; they were my kinsmen, my friends, my associates." Then let him give alms to the dead, mindful of past benefits.

For weeping and sorrow and all manner of lamentation are of no avail, if their relatives stand thus sorrowing it benefits not the dead.

But this charity bestowed by you, well secured in the priesthood, if it long bless the dead, then does it benefit them indeed.

And the fulfilment of this duty to relatives to the dead is a great service rendered, to the priests a great strength given, by you no small merit acquired.

2. Rājato vā duruttassa corato pīlitassa vā
Ipassa vā pamokkhāya dubbhikkhe āpadāsu vā
Etadatthāya lokasmiṃ nidhi nāma nidhiyate
3. Tāva sunihito santo gaṇbhīre odakantike
Na sabbo sabbadā eva tassa am upakappati
4. Nidhi vā thānā dvati saññā vā ssa vimuyhati
Nāgā vā apanāmenā yakkhā vā pi haranti naṃ
5. Appiyā vā pi dāyādā uddharanti apassato
Yadā puññakkhaya hoti sabbam etup vinassati
6. Yassa dānena sīlena saṃyamena damena ca
Nidhi sunihito hoti itthiyā purisassa vā
7. Cetiyaṃhi ca saṅghe vā puggale atithisu vā
Mātari pitari vā pi atho jeṭṭhamhi bhātari

8.

THE HIDDEN TREASURE.

A man buries a treasure in a deep pit, reasoning thus within himself, "When occasion arises this treasure will be of use to me,—if I am accused by the king, or plundered by robbers, or for release from debt, or in famine or in misfortune." Such are the reasons for which men conceal what in this world is called treasure.

Meanwhile all this treasure, lying day after day concealed in a deep pit, profits him nothing.

Either the treasure vanishes from its resting place, or its owner's sense becomes distracted with care, or Nāgas remove it, or malignant spirits convey it away, or his enemies or his kinsmen dig it up in his absence. The treasure is gone when the merit that produced it is exhausted.

There is a treasure that man or woman may possess, a treasure laid up in the heart, a treasure of charity, piety, temperance, soberness.

It is found in the sacred shrine, in the priestly assembly, in the individual man, in the stranger and sojourner, in the father, the mother, the elder brother.

A treasure secure, impregnable, that cannot pass away. When a man leaves the fleeting riches of this world, this he takes with him after death.

8. Eso nidhi sunihito ajeyyo anugámiko
Paháya gamaníyesu etaṃ ádāya gacchati
9. Asádháraṇaṃ aññesaṃ acoraharaṇo nidhi
Kayirátha dhīro puññāni yo nidhi anugamiko
10. Esa devamanussaṇṇaṃ sabbakāmadado nidhi
Yam yad evābhipatthenti sabbam etena labbhati
11. Suvappatā sussaṇṇatā sussaṇṇāsurupatā
Adhipaccaparivāraṃ sabbam etena labbhati
12. Padesarajjaṃ issariyaṃ cakkavattisukham piyaṃ
Devarajjaṃ pi dibbesu sabbam etena labbhati
13. Manussikā ca sampatti devaloke ca yā ratī
Yā ca nibbānasampatti sabbam etena labbhati
14. Mittasampadam āgamaṃ yoniso ve payuñjato
Vijjā vimutti vasābhāro sabbam etena labbhati
15. Paṭisambhidā vimokkhā ca yā ca sāvaka-pārami
Pacceka-bodhi buddhabhūmi sabbam etena labbhati
16. Evaṃ mahiddhiyā esā yaññidaṃ puññasampadā
Tasmā dhīrā pasamsanti paṇḍitā katapuggatā
Nidhikaṇḍasuttaṃ nīṭṭhitam

A treasure unshared with others, a treasure that no thief can steal. Let the wise man practise virtue: this is a treasure that follows him after death.

A treasure that gives every delight to gods and men; for whatsoever they desire with this treasure it may be bought.

Bloom, a sweet voice, grace and beauty, power and pomp, all these this treasure can procure.

Sovereignty and lordship, the loved bliss of universal empire, yea celestial rule among the gods, all these this treasure can procure.

All human prosperity, every pleasure in celestial abodes, the full attainment of Nirvāna, all these this treasure can procure.

Wisdom, enlightenment, tranquility, in one who lives wisely for the sake of virtuous friends, all these this treasure can procure.

Universal science, the eight emancipations of the mind, all the perfections of the disciple of Buddha, supernatural know-

IX.

1. Karāṇīyaṃ atthakusalena
Yan taṃ santaṃ padaṃ abhisamecca
Sakko ujū ca sūjū ca
Suvaco e' assa mudu ananāni
2. Santussako ca subhato ca
Appakicco ca satlakāvakutti
Santindriyo ca nipako ca
Appagabbho ca kulāsu ananugiddho
3. Na ca khuddaṃ samācare kiñci
Yena viññū pare upavadeyyuṃ
4. Sukhino vā khemino hontu
Sabbe sattā bhavantu sukhitattā
5. Ye keci pāṇabhūt' atthi
Tasā vā thāvarā vā anavasesā
Dighā vā ye mahantā vā
Majjhimā rassakā anukathulā

ledge, supreme buddhaship itself, all these this treasure can procure.

Thus this possession of merit is of great and magical effect, therefore ~~the~~ good works praised by the wise and learned.

9.

GOOD WILL TO ALL.

This is what should be done by him who is wise in seeking his own good, who has gained a knowledge of the tranquil lot Nirvāna. Let him be diligent, upright, and conscientious; meek, gentle, not vainglorious.

Contented and cheerful, not oppressed with the cares of the world, not burdened with riches. Tranquil, discreet, not arrogant, not greedy for gifts.

Let him not do any mean action for which others who are virtuous might reprove him.

Let all creatures be happy and prosperous, let them be of all kinds of mind.

Let beings that have life, be they feeble or strong, be they of middle stature or short, be they minute or vast.

6. *Diṭṭhā vā ye va addiṭṭhā*
Ye ca dūre vasanti avidūre
Bhūtā vā sambhavesā vā
Sabbe sattā bhavaṃtu sukhittatā
7. *Na paro parāṃ sukubbetha*
Nātimaññetha kaṭhaci sam kiñci
Byārosanā paṭighasaññā
Nāññamaññaṃ dukkham iocheyya
8. *Mātā yathā niyaṃ puttāṃ*
Ayusā ekaputtāṃ anurakkhe
Evam pi sabbabhūtesu
Mānasam bhāvaye aparimāṇaṃ
9. *Mettañ ca sabbalokaṃ*
Mānasam bhāvaye aparimāṇaṃ
Uddhaṃ adho ca tiriyañ ca
Asambādham averaṃ asapattaṃ
10. *Titṭhaṃ caraṃ nisinne vā*
Sayāno vā yāvat' assa vigatamiddho
Etam satim adhiṭṭheyya
Brahmaṃ etaṃ viharaṃ idha-m-āhu
11. *Diṭṭhiṃ ca anupagamma*
Silavā dāsaṇaṇa sampanno
Kāmesu vineyya gedhaṃ
Na hi jātu gabbhaseyyam punar eti
Mettasuttaṃ niṭṭhitam
Khuddakapāṭhappakaraṇaṃ niṭṭhitam

Seen or unseen, dwelling afar or near at hand, be of seeking birth, let all creatures be joyful.

Let no man in any place deceive another, nor let harsh towards any one; let him not out of anger or intent wish ill to his neighbour.

As a mother so long as she lives watches over her only child, so among all beings let boundless prevail.

Let good will without measure, impartial, unmi- enmity, prevail throughout the world, above, below.

If a man be of this mind so long as he be awake

standing or walking, or sitting or lying, then is come to pass the saying, "This place is the abode of holiness."

He who has not embraced false doctrine, the pious man endowed with a knowledge of Nirvāna, if he conquer the love of pleasure he shall never again be born in the womb.

NOTES.

I. The Sarapāgamana occupies in the Buddhist system a similar place to that which the Creed holds in the Christian. Koeppen says of it, "This confession of faith is among the Southern Buddhists the best known and commonest form of prayer" (*Rel. des Buddha*, vol. I., p. 444). In the Pūralāsasutta section of Paramattha Jotikā Buddhaghosa speaks of "this glorious hymn" as the foundation of the Three Piṭakas:—*Ettha bhagavā paramatthavodānaṃ tiṇṇaṃ piṭakānaṃ ādibhūtaṃ paramatthaṃ brahmaṇehi sabbabuddhehi pakāsitāṃ atthasampannaṃ byaññanasampannaṃ ca buddhaṃ saraṇaṃ gacchāmi dhammaṃ saraṇaṃ gacchāmi saṅghaṃ saraṇaṃ gacchāmi* imāṃ ariyaṃ sāvittiṃ sandhāya pucchati.

II. Sikkhāpada is thus defined in Paramattha Jotikā, Sikkhitabbā ti sikkhā, pajjate anenāti padaṃ, sikkhāya padaṃ sikkhāpadaṃ, sikkhāya adhiḡamūpāyo ti attho. Here the word Pada does not mean "verse," it has rather the signification of "means" or cause, as is clear from the above explanation of Buddhaghosa, and from such expressions as sikkhāya pañca padāni samādiyāmi, "I take upon myself the five means of moral training" (see Fausb. Dham. p. 97). Pada is never used in the religious books in the sense of "verse." Among the nine meanings attributed to it in Abhidhāna Padīpikā (p. 819) that of verse is not given. In the words atthapada and dhammapada in verses 100 and 102 of Fausböll's Dhammapada the meaning is probably "word" or "sentence," and in gāthāpada (v. 107) the word Pada adds nothing to the sense.

Veramaṇī, "abstinence," from the root रम् with वि. Veramaṇī is the nom. case in apposition with sikkhāpadaṃ.

Sarāperayamaṇja. Suta means "fermented liquor," meraya, "distilled liquor," and maṇja (Sansk. मज्ज) is a generic term applied to all intoxicating drinks. Paṇḍa does not here mean "intoxica-

tion." It generally has the sense of "sloth" (Dhammapāṭi 51) or "carelessness" (Dh. 34). But it is sometimes used in a more technical sense, almost equivalent to "sin" or "temptation," and partaking of the meaning of both those words. In Sigālovāsasutta we have, Cha kho 'me ādinavā jūtaṇṇamādaṭṭhānāyoge, "there are six evils in being addicted to the sin of gambling." Observe also the use of Pamāda in v. 9 of Ratana Sutta (p. 8 of this article). In modern Sinhalese the word Pramāda, borrowed from the Sanskrit, is used almost exclusively in the sense of "delay."

Thāna. This word often occurs as the latter part of a compound, and is then generally rendered in the commentaries by kāraṇaṃ, as it is in this passage. It resembles the word Pada in the vagueness of meaning with which it is used in composition, and like Pada sometimes adds little or nothing to the meaning of the compound of which it forms a part. Thus we have kaṅkhaṭṭhānaṃ, "a doubt," or "a doubtful point," and in such words as vibhūsanatṭhāna there is little definite meaning to be attached to the word Thāna. In the 19th verse of Abhid. Paṭipikā, Thāna and Pada are both given as synonyms of kāraṇa.

Visūka. 's. विशूक. The Sinhalese Sanna or scholium of Khuddakapāṭha explains this word by Visulu, which Clough in his Dictionary translates "grimace, gesture, theatrical exhibition." Gogerly translates Visūka in this passage by "theatrical representations," and Hardy by "masks" (East. Mon. p. 24). In a passage which occurs near the beginning of Brahmajāla Sutta, visūkadassana appears to be used in the sense of "wordly amusement": Te eva-rūpaṃ visūkadassanaṃ anuyuttā viharanti, seyyathidaṃ, naccaṃ gitaṃ vāditaṃ pekkhaṃ akkhātaṃ, etc., where twenty-eight sorts of spectacles are enumerated and spoken of as unworthy of the right-minded priest of Buddha. The passage is translated by Gogerly in the Journal Ceylon As. Soc. No. 2, p. 23, and visūkadassana rendered "public spectacles."

III. The thirty-two Akāras are thus translated by Hardy, at page 400 of his Manual of Buddhism: "Kesi 'hair of the head,' lomā 'hair of the body,' nakhā 'nails,' dantā 'teeth,' teco 'skin,' mamsaṃ 'flesh,' nahāru 'veins,' atthi 'bones,' atthimūḍā 'marrow,' vakkam 'kidneys,' hadayaṃ 'heart,' yakanam 'liver,' kilomasaṃ 'abdomen,' piṇakaṃ 'spleen,' papphāsaṃ 'lungs,' antaṃ 'intestines,' antagūḍam 'lower intestines,' udariyaṃ 'stomach,' kasaṃ 'feces,' pittaṃ 'bile,' samhaṃ 'phlegm,' pubbo 'pus,' lohitaṃ 'blood,' sodo 'sweat,' medo 'fat,' assu 'tears,' vassī 'scrub,' kkeho

'śaliva,' singhāpikā 'mucus,' lasikā 'oil that lubricates the joints,' muttam 'urine,' matthake matthalungam 'brain.'" Gogerly translates kesaloma by "hair," and to make up the number of thirty-two strangely renders matthake matthalungam by "the cranium, the brains."

Taco. This form probably represents the Sanskrit nom. plur.

सन्तः •

Nahāru, "sinew," Sansk. स्नायु. Compare nahānam, "bathing," S. स्नान.

Vakkam, S. वृक्क. Kilomakam is translated by Gogerly "womb," and this is also the rendering of the Singhalese scholiast. It is clearly the same word with क्रीमन्, "bladder." Medo, मेदस्. Antam, अन्त.

Antagunam, probably "mesentery," which is Gogerly's translation. The scholiast renders lasikā by "marrow of the joints."

IV. This Pāṭha is a collection of ten of the classifications of technical terms so frequently met with in the Buddhist writings. The system of classification characterises the literature of the Hindus in a greater degree than that of any other people, but it is in the Buddhist philosophy that it has received its highest development. Indeed there is scarcely a branch of Buddhist teaching into which it has not been carried with an elaboration and detail perfectly astonishing. There can be little doubt that the great founder of Buddhism adopted the system of classification with the view of impressing his doctrines upon the memory of his followers, in an age when books were scarce, and reading and writing rare accomplishments.

Eka' nāma; for ekam nāma, m being elided for euphony in accordance with a rule of Sandhi given at page 14 of Clough's Pāli Grammar.

Nava sattāvāsā. These are enumerated in Mahānidānasutta. See Bournouf's Lotus de la Bonne Loi, p. 534.

Dasāhi aṅgehi. These are the ten Asekha dhammā.

The scholiast explains Kumārapaṇha by "Sāmaṇera Praṇa."

V. Abhikkantāya. Sansk. अभिक्कान्त.

Abhikkantavappā. Here abhikkanta represents the Sanskrit अभिक्कान्त. Abhikkantavappā is an adjective in agreement with deva. Compare Dham. p. 99, where the construction is somewhat different.

Abhikkantena vappena yā tvaṃ tiṭṭhasi devate •

Abhikkanti tvaṃ sabbā caṇḍhī vīya tārakā. •

"Say heavenly being who standest before me, with thy bright glory shedding light on every side like a lambent star."

Soththānam. Buddhaghosa says, Soththānan ti soththibhāvo.

Patirūpa. Buddhaghosa says, Patirūpo ti anucchaviko, and goes on to explain at some length what this "suitable" or "congenial" abode is. It may be a place where good men dwell and religion flourishes: Yatiha catasso parisa vicaranti, dānādini puññakīriyavattthūni vattanti, navāṅgassatthussāsanam dīpanti, tattha nivāso. Or it may be a spot hallowed by the presence of Buddha when on earth: Bhagavato bodhimandapadeso ca, dhammacakkappavattitapadeso, dvādasayojanāya parisāya majjhe sabbatitthiyasatam chin-ditvā yamakapāṭihāriyadanātagandamarukkhamūlapadeso, devorohasapadeso, yo vā pan' añño pi sāvattthirājagahādibuddhapadeso, tattha nivāso. Or it may be the "Majjhima Dasa" described as follows: Puratthimāya disāya Kajaṅgalam nāma nigamo tassāparena Mahāsālā tato param paccantimā janapadā orato majjhe, dakkhiṇā-puratthimāya disāya Salalavati nāma nadī tato param paccantimā janapadā orato majjhe, dakkhiṇāya disāya Setakaṇṇikam nāma nigamo tato param paccantimā janapadā orato majjhe, pacchimāya disāya Thūnam nāma nigamo brāhmaṇagāmo tato param paccantimā janapadā orato majjhe, uttarāya disāya Ustraddhajo nāma pabbato tato param paccantimā janapadā orato majjhe, ayam Majjhimaḍḍeso, āyāmena tīni yojanasatēni vitthārena siddhatēyyāni parikkhepena nava yojanasatēni honti.

Pubbe. Thus explained: Pubbe ti purā atitāsu jātisu vā.

Phutthassa. Literally, "The soul of one touched by the troubles of this life, which trembles not," etc. Yassa by attraction for Yam.

Lokadhammeki. They are Lābho, Alābho, Yaso, Ayaso, Passapsā, Nindā, Sukham, Dukkham.

Temp. This Pāda contains nine syllables instead of eight, and the effect is to give strong emphasis to the sentence. Irregularities of this sort are of frequent occurrence in Pāli verse. Fausbøll has collected a large number of instances of a redundant syllable (Dh. p. 440), and cases of a deficient syllable sometimes (though rarely) present themselves. Vowels are frequently lengthened or shortened to suit the exigencies of metre, and the circumstance that in Pāli external Sandhi is to a very great extent optional, gives to the poetical texts an apparent roughness and want of polish from which Sanskrit verse is almost wholly free. These metrical irregularities in the Canonical books are explained from a religious point of view in the following remarkable passage from Culla-Sadda Nīti:

* Bhagavā pana vacanānaṃ garuḷabubbhāvaṃ na gaṇeti : bodhaneyyānaṃ pana aṭṭhāsyānulomato, dhammasabbhāvaṃ avilomento, tathā tathā dhammadeseṇaṃ niyameti. Na kiñci akkharānaṃ bahubbhāvo vā appabbhāvo vā codetabbā ti : yāni evaṃ kasmā tattha tattha pubbācariyehi gāthāsu chandam abhedattāṃ akkharalopaṃ ti ca : vuttirakkhapattthāya viparītata, pattechandaṇurakkhapattthāya sukhucārapātā ca vuttan ti saccam. Yatttha chando ca vutti ca rakkhitabbā hoti tattha Bhagavā chandaṇi ca vuttiṇi ca rakkhati, yatttha pana tad ubhayam rakkhitabbam. Hoti na tattha Bhagavā chandaṇi ca vuttiṇi ca rakkhati. Tam sandhāya Bhagavā pana vacanānaṃ garuḷabubbhāvaṃ na gaṇetiti. Chandaṇi ca vuttiṇi ca rakkhanto Bhagavā na kabbakāradayo viya byāparatāvāsena rakkhati. Atha kho aparimitakāle anekajātisatasahasāsu bodhisattakāle akkharasamaye sukataparicayavasena padāni nipphannān' eva hutvā samsīrikamukhapadumato niggacchanti ; tesu kāñci chandovuttināṃ rakkhapākāreṇa pavattanti, kāñci tathā n' āpya vattanti. Yāni rakkhapākāreṇa pavattanti tāni sandhāya Bhagavā chandaṇi ca vuttiṇi ca rakkhatiti vattabbo ; yāni tathā nappavattanti tāni sandhāya Bhagavā chandaṇi ca vuttiṇi ca na rakkhatiti vattabbo. Na hi Bhagavā paṇasaṃ codanāhetu ālakosapaṭṭiniyosānāy' eva hi (?) appaṭṭibhayā chandaṇi ca vuttiṇi ca rakkhatiti dattṭhabbam.

Imasmiṃ pakaraṇe ākulakkharatāyaṃ pālīpakaraṇāgatanayena likhitam. Na tatthāsmhākaṃ doṣo āropetabbo : Nāmikavibhāṭyavātāraṇaṇāyaṃ pi

Atthaṃ hi nātho saraṇaṃ avoca,

Na byañjanam, lokavidū mahesi.

Tasmā akatvā ratim akkharesu

Atthe niveseyya matiṃ mutimā.

Atthāṇurakkhapattthāya vuttam sabbam idam, aṭṭo

Attham eva garuṇ katvā gaṇhe, na byañjanam, vidū.

"Buddha makes no account of the length or shortness of vowels in words; he delivers his doctrine in the form best suited to convey its meaning, and least likely to obscure its real nature. But some one may ask, Is the length or shortness of vowels a matter of no importance? And another may reply, Well, but if it is, how is it that the old schoolmen in their verses here and there go so far as to elide a letter altogether, for the sake of not violating the metre? The truth is that these are poetical licences, and are called vowel changes when rhythm has to be preserved, and euphony where the metre has to be preserved. When it is necessary to observe the

niceties of metre and of rhythm, then, and then only, does Buddha observe them: and this is what I meant when I said that Buddha makes no account of the length or shortness of vowels. And when he adheres to metre and rhythm, he does so not as poets and men of letters do, because it is part of their profession to do it; but of the words which in the countless ages of his probation proceeded from the lotus of his blessed mouth, formed in accordance with his perfect literary knowledge, some are intended to preserve metre and rhythm, others are not so intended, and it is in the case of the former alone that he preserves metrical and rhetorical accuracy. For be it known that Buddha does not preserve the niceties of metre and rhythm out of a spirit of rivalry with others. If this work is written with the syllabic irregularity which characterises all our religious books, let me not be blamed on that account. For what says one of our commentaries:—

“Our sovereign lord has declared salvation
To be in the spirit and not in the letter.
Therefore let not the wise man delight in letters and syllables,
But let him fix his mind upon the sense.”

And again—

“To preserve the meaning all this has been said:
Therefore let the wise man hold fast the meaning and make
• light of the letter.”

It may not be out of place to give here some account of *Vuttodaya*, a copy of which, accompanied by a Sinhalese Sanna, I have found in the Library of the India Office. *Vuttodaya* (वृत्तोदय) (the work of Saṅgharakkhita Thera) is the only original book on Pāli prosody, though it has become the subject of several commentaries, three of which are in the Grimblet collection at Paris. It is based upon Sanskrit prosody, the terms of which it has adopted, and in some cases whole sentences are borrowed from Piṅgala and other authorities with no more alteration than is necessary when Sanskrit is translated into Pāli.

Vuttodaya is of very moderate length, consisting of six short chapters, and is written partly in prose and partly in verse. The first chapter, which is entirely in verse, begins as follows:—

1. Nam' atthu janasantānatamasantānabhedino
Dhammujjalantarucino munipodātarocino
2. Piṅgalācariyādīhi chanda' yam uditam purā
Suddhamāgadhikānan tam na sādheva yathiechitam

3. Tato magadhabhāsīya mattavaṇṇavibhedanāṃ
Lakkhalakkhaṇasāmyuttamā pasannatthopadakkhamā
4. Idam vuttodayaṃ nāma lokiyacchandaniśṭham
Arabbhissam aham dāni tesam sukhavibuddhiyā.

"Praise be to the moon-like chief of sages, who shines with the brightness of Dhamma, who pierces the wide-spreading darkness of many men.

"The prosodies of Piṅgala Ācārya and others are not composed in a manner satisfactory to the pure natives of Magadha. Accordingly, for their benefit and enlightenment, I now begin to compose in the Magadha language this Vuttodaya, a work adapted to popular [laukika, as opposed to Vedic, says the Sanna] prosody, divided into Mātrā Vṛitta and Varṇa Vṛitta, furnished with symbols and rules, and containing a succession of words of clear meaning.

After this introduction the eight "classes" are enumerated as follows:—

5. Sabba-ga-lā ma-n' ādi-ga-lahu bh-yā majjhanta-gurū ja-sā
Majjhanta-lā ra-te-t' aṭṭha gaṇā go guru lo lahu
6. Bha-ja-sā sabba-ga-lāhu pañc' ime saṅghitā gaṇā
Ariyādimhi viññeyyā gaṇo idha catukkalo.

"In this work be it known that the eight Gaṇas are symbolised as follows: When all the three syllables are long the foot is called Ma; when all are short, Na; when the first is long, Bha; when the first is short, Ya; when the middle syllable is long, Ja; when the last is long, Sa; when the middle syllable is short, Ra; when the last is short, Ta. Ga stands for "long," and La for "short." The five classes, Bha, Ja, Sa, Ma, and Na, are found in the Āryā metre and others of the same class. A Gaṇa consists of four Kalās."

The remaining ten verses of this chapter are taken up with general rules and the definition of technical terms. In a note to verse 10, which defines Yati as Padacchedo, the Siṅghalese Sanna gives the rules of irregular Cæsura. They are little more than a translation of Halāyudha, the first line being,

Yati sabbattha pādante vuttaddhe' va visesato.

Several examples are given, as

Namāmi siraś cānikaravaṇṇam tathāgatam,
where the pause falls in the middle of a word.

Munindam siraś vandim' anantamatim uttamam,
when it occurs after external Sandhi.

Namāmi siraś sabbopamāṭitam tathāgatam,
when it occurs after internal Sandhi.

The second chapter treats of *Mātrāvṛtta* (*mattāvuttiniddeso dutiyo*), and gives the rules for the *Ariyā*, *Gīti*, *Vetāli*, and *Mattāsamaka* metres. Of *Ariyā*, the following varieties are described:—*Pathyā*, *Vipalā*, *Capalā*, *Mukhaṇṇapalā*, and *Jaghanacapalā*. Of the *Gīti* metres the following are enumerated: *Gīti*, *Upagīti*, *Uggīti*, and *Ariyāgīti*. This chapter and the third, fourth, and fifth are written almost entirely in prose.

The third chapter treats of *Samāvṛtta*, and gives rules for seventeen metres, viz., *Gāyattī*, *Uḥā*, *Anuṭṭhubham*, *Brahātī*, *Panṭi*, *Tuṭṭhubham*, *Jagatī*, *Atijagatī*, *Sakkarī*, *Atisekkarī*, *Aṭṭhī*, *Acceṭṭhī*, *Dhuti*, *Atidhuti*, *Katī*, *Pakati*, *Ākatī*. Under the heading *Anuṭṭhubh* we have

Citrpadā yaḍi bhā gā
Mo mo go go vijjummālā
Bha-ta-la-gā mānavakam
Ga-lā samānikā ra-jā ca
Pamāpikā ja-rā la-gā
Anuṭṭhubham.

"When there are two dactyls followed by two long syllables the metre is called *Citrpadā*.

"When there are two molossi and two long syllables it is *Vidyunmālā*.

"*Mānavaka* when a dactyl is followed by an antibacchio, a short and a long syllable.

"*Samānikā* when a long and a short are followed by a cretic and an amphibrach.

"*Pamāpikā* when an amphibrach is followed by a cretic, a short and a long."

Chapters four and five give the rules of *Ardhasamāvṛtta* and *Viśamāvṛtta* respectively. The last chapter is entirely in verse. It treats of the six *Pratyayas*, and concludes with a few valedictory stanzas. The manuscript ends with the following words:

Iti saṅgharakkhitattherapādaviraṇṇe vuttodaye chandasi chap-
paṇṇayavibhāgo nāma chaṭṭho pariccheda. Vuttodayam samattam.

The following is Gogerly's translation of *Māṅgala Sutta*:

"Thus I heard: Buddha was residing at Jetawaney, the garden of Anathapindika, near Sāvatthī. At that time a certain god, in the middle of the night, illuminating the whole of Jetawaney with his splendour, approached Buddha, and having worshipped him, stood on one side of him, and spake to him this stanza:

•“(God) Multitudes of gods and men, thinking what things are excellent, desire prosperity. Declare the things of superior excellence.

“(Budha) Not to serve the unwise, but to attend to the learned, and to present offerings to those worthy of homage; these are chief excellencies.

“To live in a religious neighbourhood, to have been a performer of virtuous actions, and to be established in the true faith; these are chief excellencies.

“To be well informed in religion, instructed in science, subject to discipline, and of pleasant speech; these are chief excellencies.

“To honour father and mother, to provide for wife and children, and to follow a sinless vocation; these are chief excellencies.

“To give alms, act virtuously, aid relatives, and lead a blameless life; these are chief excellencies.

“To be free from sin, to abstain from intoxicating drinks, and to persevere in virtue; these are chief excellencies.

“To be respectful, kind, contented, grateful, and to listen at proper times to religious instruction; these are chief excellencies.

“To be mild, subject to reproof, to have access to priests, and to converse with them on religious subjects; these are chief excellencies.

“Mortification, celibacy, the perception of the four great truths, and the ascertainment of Nirvāna; these are chief excellencies.

“To have a mind unshaken by prosperity or adversity, inaccessible to sorrow, free from impurity, and tranquil; these are chief excellencies.

“Those who practise all these virtues, and are overcome by no evil, enjoy the perfection of happiness, and obtain the chief good.”

VI. *Yam kiñci*, etc. This verse and verses 5 and 6 are translated at pages 86, 87, and 88 of D'Alwis' Pāli Grammar.

Buddha. Literally, “in Buddha.” Buddhaghosa here explains *Ratana* by *ratanabhāvo*.

Khayaṃ. The scholiast renders this word by *rāgakahaya*, and makes it an adjective agreeing with *Nibbānaṃ* understood.

Amataṃ. This word is sometimes used as a name and sometimes as an epithet of Nirvāna. The scholiast here treats it as an epithet, *yad* meaning *yad nibbānaṃ*. The Commentaries say that Nirvāna is called “*Amata*,” because birth, decay and death do not take place there.

Sam' atthi. For *samaṃ atthi*. See Clough's Pāli Grammar, p. 14.

Satap. Sanskrit *सप्तम*. There can be no doubt that the ~~word~~

ing intended is "praised by the good," and that eight men only are spoken of (viz. Maggattā and Phalattā in the four paths), but taking advantage of the fact that Satap also means "a hundred," Buddhaghosa observes that Puggalā aṭṭha satap pasattā may also be translated "a hundred ~~or~~ eight praised individuals." This number is obtained by adding up the sub-divisions of the four paths (ekabjī, kolaṅkolo, etc.).

Cattāri, etc. I have paraphrased this passage to make it read intelligibly. Gogerly translates it, "Are there eight classes of men, in four divisions, praised by the holy?" and D'Alwis, "Are there eight beings who have been praised by the holy, they are four couples" (Pāli Grammar, p. 89).

Pattipattā. Patti is S. प्राप्ति, and Patta S. प्राप्त. The scholiast explains Patti by "Arhatphala."

Vigayha. Sanskrit विगाह.

Siṭṭ. Sanskrit श्रित.

Bhūsa. See Dham. v. 252. Gogerly translates this passage, "they cannot by any allurements be brought eight times more into a state of being." The gloss of the scholiast is, "However greatly they be delayed by the temptations of celestial rule, universal empire, etc., they will not again receive an eighth birth in a Kāmaloka."

Aṭṭhamap. See Hardy's East. Mon. p. 280.

Tay' assu. For tayo assu. Assu is a "Pādapārāpa" particle: it occurs at page 106 of D'Alwis' Pāli Gram. Ken' assu nivuto loka. The three evil "states" or "qualities" here mentioned are explained by Hardy in East. Mon. p. 289.

Sakkāyadiṭṭhi. The Sanskrit equivalent is सत्काय दृष्टि, and the term is fully explained by Bournouf (Introd. p. 263). Hardy's explanation is, "The error which teaches I am, this is mine." Bournouf is undoubtedly right when he says that the first part of the compound is the participle Sat in its primary sense of "being," "existing." Gogerly, in this sūtra, translates Sakkāyadiṭṭhi, "looking for corporeal enjoyments," perhaps taking Sat in its secondary meaning of "good." The scholiast's rendering is "a wrong view of his body."

Silabbatam. Parumattā Jotikā explains this word to mean foolish rites foreign to Buddhism: Ito bahiddhā samapabrāhmaṇānam sīlena suddhivatena suddhiti evamādisu āgatam gosīlakukkuraṇṇāśīlīkam silam govatakkuravatānam ca vatam silabbatan ti vuccati. Tassa pahinattā sabbam nissaggiyapattikādi amarastapam pahinam hoti. This is also implied in Hardy's explanation, East. Mon. p. 289, 2.

See Dhammapada 271, where the word is used in the opposite sense of "Buddhist rites."

Abhiññānī. These are māyughāta, pitughāta, arahantaghāta, lohitoppāda, saṅghabhedā, and aññasatthu-uddesa. See Hardy, E. M. p. 37.

Vanappagumbo. Paramattha Jotikā says, Palāsehi pavuddho gumbo pagumbo. For Gumba see Abhidhān, 861. Par. Jot. says that vanappagumbo and phussitagge are nominatives. Another instance of this change is given in Clough's Pāli Grammar, p. 13, where it is referred to Sandhi.

Phussitagge. Par. Jot. says, Phussitāni aggāni assāti phussitaggo, sabbasākhāyā sañjātapuppho ti attho. Phussita is the Sanskrit पुष्पित, but the Sanskrit metre named पुष्पिताया appears in its Pāli form in Vuttodaya as Pupphitagga.

Paramaṃ hitāya. The following is Buddhaghosa's commentary on v. 12: *Evam etam khandhāyatanādīhi satipaṭṭhānasammappadhānādīssaṃmādhikkhandhādīhi vā nānappakārehi atthappabhedapupphēhi ativiya samsīkattā tathūpamaṃ nibbānagāmiṃ maggāṃ dīpanato nibbānagāmiyariyattidhammavaram n'eva lābhahetu na sakkāra-dibeta kevalaṃ hi mahākaruṇāya abbhussāhitahadayo sattānaṃ paramaṃ hitāya adesayīti. Paramaṃhitāyāti ettha ca gāthābandha-sukhattham anuśāsiko ayaṃ pan' attho paramaṃhitāya nibbānāya adesayīti.* It is here asserted that Paramaṃ hitāya is a compound, for Paramahitāya, with *m* inserted on account of the metre, and that this Paramahita is Nirvāṇa. Perhaps, however, Paramaṃ might be taken as an adverb to Hitāya, or even as an adjective in agreement with Dhammavaram, so that we might translate, "Supremely (or supreme) for the good of men." For the use of Hitāya in this sense see D'Alwis' Pāli Grammar, p. 112, Janatāya hitāya ettha, "it would be for the good of the people," and Kuhn's Kacc. Spec. p. 28. Gogerly translates this verse, "As the buds put forth in the forest during the first months of summer, even so are the glorious doctrines declared by Buddha most delightful to the perceiver of Nirvāṇa." The nominative to adesayī must be supplied from verse 13.

Khīṇaṃ. This verse refers to the order of Arahats, etc.

* Purāṇaṃ. Kammaṃ is understood. The scholiast's gloss is Atitā-kāle kuḍāḷakuḍāḷakarma. Buddhaghosa has the following comment: *Yā tam sattānaṃ upajjitvā niruddham pi purāṇaṃ atitabhavikam kammaṃ taphānecchāya appabhinettā paṭisaṃdhi-āharaṇasamattatāya akhīṇaṃ yeva hoti tam purāṇaṃ kammaṃ. Yesaṃ arahattamaggasā-*

taphānehaṃsa sositattā agginā daddhabbjaṃ iva vipākādāna-asa-
matthasāya khīṇaṃ. Yaṃ ca nesaṃ buddhapūjādivasena idāni pavat-
tamānaṃ kaṇṭhaṃ navaṃ ti vuccati. "Purāṇa Kamma is the old
Karma, the Karma of former births which remains undestroyed where
there is non-exhaustion of the oil of human passion, where there is
liability to a renewal of existence. But it is Khīṇa, or destroyed,
in those who by the attainment of final emancipation, by the dy-
ing up of the oil of human passion, are no longer liable to future
existence, as a seed burnt by fire cannot germinate. And that
Karma is called Nava, or new, which is now being accumulated by
such works as the service of Buddha, etc."

Sambhavaṃ. Pres. part. neut. Gogerly translates the verse thus:
"He whose former things (merit or demerit) are withered away
shall have no reproduction; he who is fully free from the desire of
future existence, his seed (of future existence) is withered away,
and shall never again grow. This eminent person like a lamp shall
be extinguished."

Buddhaghosa says, Nibbantitī vijjhāyanti dhīrā ti yatisampannā.
Yathā 'yaṃ padīpo ti yaṃ padīpo viya. To explain Yaṃ he
states that when Buddha delivered this sermon some lamps were
burning in honour of the deities of the town, and one of them
having burnt itself out he pointed to it when he said, "like this
lamp." Tasmā kira samaye nagaradevatānaṃ pūjattihāya jaliteṣu
padīpeṣu eko padīpo vijjhāyi. Tam dassento, āha yathā 'yaṃ padīpo.

Yānidha, etc. This verse and the two following are stated to be
pronounced by the god Çakra or Indra.

VII. For the practices enjoined in this Sūtra see Hardy's Manual
of Buddhism, p. 39 and 458.

Sandhi. The scholiast says this may mean the junction of streets
or of houses, or it may be alokasandhi, "a window."

Siṅghāṭakesu. See Abhidhān, 203. The scholiast translates it,
"places where three roads meet."

Dvārebāhāsu. This word is given at verse 219 of Abhidhān.
Padīp., where it is translated "hinge."

Gharaṃ. By metathesis (or rather hyperthesis) for गृह, the
original form of गृह. The latter word is in Pāli gaham.

Koci. The scholiast says, "None of these relatives in the world
of men." The passage is somewhat obscure. Kamma is explained
by Akūḷakarma.

Tattiha samāgantrā. The scholiast says, "At the place where the
monks are set ready for them."

* Gorakkh' ettha. For gorakkhá ettha, th being changed to t for euphony. Compare ida bhikkhave for idha bhikkhave (Clough's Páli Grammar, p. 11).

Vatṭam. Sanskrit वट्ट.

Sakhá. This must be a plural, though it is in a form not given by Kaccáyana. The 140th rule of his Námakappa is SAKHATOCATONÓ, which the Commentary explains thus: "The noun Sakhá has, beside the regular form sakháno, two irregular forms of the nom. and acc. plur., viz. sakháyo and sakhino. Why is it said in the nom. and acc. plur.? Because these terminations are not found in the other cases, e.g. in the nom. sing., which is sakhá." Clough makes no mention of these forms, but states that Sakhá is declined like Attá. The Sanskrit Sakhá has but one nom. plur. सखायः.

Anussaram. The present participle.

Saṅghamhi. See Hardy, Man. Budd. p. 59.

Thánaso. Thána with the adverbial termination So, in Sanskrit थन्. This suffix is a much used in Páli. It is dealt with as follows in the 54th and 55th rules of Kaccáyana's Námakappa:—

Rule 54. Sová. Tasmá akárato ná vacanassa so ádeso hoti vá: atthaso dhammaṃ jánáti: byañjanaso atthaṃ jánáti: akkharaso: suttaso: padaso: yasso: upáyo: sabbaso: thánaso: thánaso. Vá ti kim atthaṃ?: pádena vá: atirekapádena vá: yo bhikkhu theyyacittena parassa bhaṇḍaṃ gaṇháti so bhikkhu párájiko hoti asampáso.

"The suffix So optionally takes the place of the inflexion of the instrumental case, e.g. Atthaso, Byañjanaso, etc. Why optionally? Because instead of saying Pádaso, we might say Pádena, or Pádavasena, or Atirekapádena; and instead of Theyyaso we might say Theyyacittena."

Rule 55. Dighorahi. Dígha ora ice-eteḥi smá vacanassa so ádeso hoti vá yathá saṅkhyam: díghaso: oraso: díghamhá: oramhá: díghorehi ti kim atthaṃ: saramhá: vacanamhá.

"In Dígha and Ora the suffix So may be used for the inflexion of the abl. singular; thus, díghaso, oraso, equivalent to díghamhá and oramhá. Why is it said in Dígha and Ora? Because with other words, as Saru and Vacana, this suffix cannot be used for the ablative inflexion, but we must say saramhá, vacanamhá."

I have collected the following instances of this suffix, and many more might be added to the list: atthaso, byañjanaso, akkharaso, suttaso, padaso, yasso, upáyo, sabbaso, thánaso, thánaso,

theyyaso, yoniso, dhátuso, hetuso, bilaso, antamaso, abhinhaso, anekaso, pañcapañcaso, dighaso, oraso. In Sanskrit we have पञ्चशस, अक्षरशस, कोटिशस, तावच्छस, श्लोकशस, कतिशस, गणशस, etc.

VIII. Odakantika. The scholiast says, "In a deep pit in the earth close to water." That is, so deep as almost to reach the water which is always found if we dig deep enough. I am disposed to think that Odakantikam is a noun meaning "a deep pit."

Tam (v. 3). The scholiast has the following note: "Here Tam is a pádapúrāṇa particle; or else we must suppose that Tam sabbo stands by change of gender for So sabbo, as in the phrase, Yathá tam appamattassa átápino.

Cetiyamhi, etc. In this verse and the next I have followed the scholiast, but the locatives are probably governed by Sunihito in verse 8.

Gamanivesu. The scholiast translates Gamaníyāni by bhogá. The word evidently means "transitory," and as applied to earthly riches is opposed to Anugámika in the previous verse. The locative presents a difficulty, but may perhaps be explained thus, "In the case of the treasures of this world, leaving them." See Dhammap. 142.

Asádhāraṇam. For asádhāraṇo, as in verse 3.

Manussiká. This is undoubtedly the right reading, but the form is highly irregular.

Yoniso. The scholiast translates this "wisely." See Dham. v. 326 and note.

Mahiddhiyá. **अदि** with **महा** and suffix **य**. The scholiast gives another reading, Mahatthiká, "of great advantage."

Yadidam. This adverb means "namely," "that is to say," "for instance." See D'Alwis' Pāli Gram. p. 107, second line. It retains, I think, its meaning in the verse we are considering. "Thus this thing, namely the possession of merit, is of great effect." Here Easá should properly be Idam or Eso (nidhí), but is made feminine by attraction to Sampadá.

Compare Eas paccayo jarámaranassa yadidam játi, "this is the cause of decay and death, viz. Birth." (Mahá Nidána Sutta.)

IX. Abhisamecca. **इत्थ** with **अभि**, **सम्** and **अ**.

Sájjá. The Sanna gives another form of this word, Sahuju.

Padam. Gogerly translates this word "Path of Nirvána." But I doubt that Pada is ever used in Pāli in the sense of road or path. No such meaning is attributed to it either in Abhidhána Padīpiká or in Clough's Singhalese Dictionary. The former work gives the following meanings for Pada: "Place, protection, Nirvána, cause,

word, thing, portion, foot, footstep." As a name for Nirvána I believe Pada to be used in the sense of "place" or "lot." In Dham. v. 368, Fausbøll translates Santam padam "the tranquil place" (the Commentary says Santakotthāsa). But in verse 114 he translates Amatam padam "the immortal path," when the Commentary has Maranavirahitam kotthāsam. In verse 21 Pada may be rendered "way" in its figurative sense of "means" or "cause." Buddhaghosa, in the commentary on verse 21, says that Amatapada means Amatassa upāyo, "means of attaining Nirvána," and a few lines further down he says, Padam ti upāyo magga.

Sallahanavutti. A compound of saip, lahu, and vutti (वृत्ति).

Kulesu. In the families or houses he frequents for alms.

Tesā. Dham. v. 405.

Dighā. The scholiast says, "for instance serpents."

Niyam. Sanskrit नियम.

Āyusā. Abl. of āyusaṃ, "duration of life." Gogerly says, "As a mother protects with her life."

Yāvat'. Yāvatai.

Brahmam. Par. Jot. and the scholiast explain Brahman viháram by Setthavihára. Gogerly translates the passage, "This place is thus constituted a holy residence." The scholiast says that Āhu refers to "Buddhas and other holy men (ārya's)."

Vinayya. Contracted for vinayeyya, as bhāveyya for bhāvayeyya.

Khuddakapāṭhappakarapaṃ. The meaning of this title is, "The book which contains the short readings." Compare Khuddakani-kāya, which means not "the short collection," but "the collection of short books," viz., Khuddakapāṭha, Dhammapada, etc. Dighani-kāya means "the collection of long Sūtras," as appears from the fifth verse of Buddhaghosa's introduction to Brahmajāla Sutta Atthakathā:—

Dīghassa dīghasuttaṅkītaṃ

Nipunaṃ āgamavarasaṃ

Buddhānubuddhasamvannitassa

Saddhāvahagunassa.

"The noble Long Collection, distinguished by its long discourses, of subtle meaning, praised by Buddha and his apostles, and possessed of the qualities that sustain faith."